

to a clothing salesroom. Then he decided to be a great merchant.

At eighteen he was earning \$6 a week. He became greatly interested in religious and temperance work. He was a born organizer, and his work in the Y. M. C. A. was so valuable that he was appointed the first salaried secretary of the Philadelphia branch, at \$1,000 a year. No secretary since has enrolled so many members in the same space of time. After seven years of this service, he married and plunged into business again.

With his brother-in-law he rented a store and purchased a small stock of clothing and furnishing goods. They had a capital of \$3,500. They could not afford a horse and wagon, so John delivered the goods in a two-wheeled push-cart. Every cent of the profits of the first day's business was invested in an advertisement in the next day's issue of the Philadelphia Inquirer.

Mr. Wanamaker organized the one-price system and created the department store. He lifted the retail clothing business to a higher plane than it had ever before reached. In ten years he had absorbed the space of forty-five other tenants and become the leading merchant of Philadelphia. Four years later he purchased for \$450,000 the block where his present great store is located. His Philadelphia establishments now do a business of many millions every year—and he has a huge double store in New York, too, doing a similar amount of business.

It is related of this great merchant that he paid a salary of \$1,300 to his first salesman, a man of winning personality who attracted trade. This sum was equal to the capital the employer commanded at the time. He found it paid him to engage the very best men to be had. There are dozens of men in his employ who receive larger salaries than cabinet ministers.

John Wanamaker says to-day that his business success is due to his religious training and the actual practice of religion. "I attribute my success," said he, "to thinking, trying, and trusting in God."

IT REMOVES STAINS.

"Alcohol," says an exchange, "will remove stains from summer clothes." That is true, but it also removes the summer clothes, also the spring, the autumn and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It removes the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children and the happiness out of his home. As a remover of things alcohol has no equal.—Boy's World.

DR. CADMAN'S COMMENDATION.

In an address on the subject of the military operations on the Mexican border, delivered during his recent furlough home, Dr. S. Parkes Cadman, pastor of Central Congregational church of Brooklyn, N. Y., who is the chaplain of the 23rd regiment of New York Infantry, spoke about the work of the Army Young Men's Christian Association in the camp of his regiment at Pharr, Texas. Dr. Cadman referred to the enterprise of the Army Young Men's Christian Association on the Mexican border as "splendid and magnificent." He said further:

"Without its wonderful work we should have been deprived of many of the best things down there with which to carry on religious work. The Association has put up many buildings in the different camps and these are crowded all the time with the young men from all parts of the country. Life on the border would be very hard for the soldiers if it were not for the work of the Y. M. C. A.

"The buildings which have been erected have reading and writing tables, electric light, ice and plenty of paper and envelopes. The boys down there are hungry for letters and write them all the time. Do you remember what a letter means when a loved one is away from home? If I could only tell you of the letters I get from mothers—all of them contain the same story, 'Please tell my boy to write me,' and the Y. M. C. A. is supplying the means to fill this demand of the mothers."

Miscellaneous

THE FEDERAL COUNCIL.

At an evening dinner during the meeting of the Council in St. Louis Dr. John R. Mott read the following as basic principles, prepared by him, upon which co-operative or federative work by churches and other religious organizations, denominational or interdenominational, must proceed:

1. To recognize the headship of the Lord Jesus Christ.
2. To honor the independence, individuality and autonomy of the Christian agencies concerned.
3. Each of the agencies concerned should have a clearly defined field and functions, as defined by itself.
4. Where one agency is occupying and cultivating a given field and gives promise of doing so with increasing acceptance, no other agency should undertake to occupy the field or to parallel the existing organization or its activities.
5. In determining the sphere in which there should be co-operation between two or more agencies, due regard should be paid (1) to the meeting of some admitted need or real crisis; (2) to attaining an object that is well worth while; (3) to obviating regrettable waste; (4) to the accomplishment of results which cannot be secured as well, if at all, by the agencies working separately.
6. Among independent Christian organizations the inviting of co-operation or the accepting of invitations to co-operate must be purely voluntary, as contrasted with having some outside body attempt to enforce such co-operation.
7. To simplify the machinery of co-operation to its lowest terms.
8. Recognize that the desired co-operation involves an identification of interests; regular, thorough and timely consultation on the part of the leaders of the organization concerned; mutual consent as to such policies and methods as are of common concern; and whole-hearted endeavor to carry out the plans upon which there has been agreement.
9. Let the leaders be on their guard with reference to the things in their lives which injure co-operation and which make impossible real spiritual unity—for example, ignorance, hazy thinking and vague statement, jealousy, selfish ambition, distrust, lack of frankness and other sins of the tongue, political scheming or finesse, disloyalty.

Upon the wall of the "Education Room" of the Second Baptist church, in which the regular sessions of the Federal Council were held, the following nineteen activities of the Council were named:

1. Instituting and conducting conferences on great questions.
2. Acting as clearing-house for nation-wide religious interests.
3. Originating and presenting memorials on behalf of great causes.
4. Sending Christian embassies abroad.

Forms of Service Rendered by the Federal Council.

1. Instituting and conducting conferences on great questions.
2. Acting as clearing-house for nation-wide religious interests.
3. Originating and presenting memorials on behalf of great causes.
4. Sending Christian embassies abroad.

5. Promoting Christian relations between America and the Orient.

6. Relieving suffering caused by war.

7. Assisting stricken churches caused by war.

8. Suggesting natural seasons of prayer.

9. Securing additional chaplains in army and navy.

10. Advocating celebration of one hundred years of peace, etc.

11. Aiding quadri-centennial celebration of Protestant Reformation.

12. Helping religious work at international expositions.

13. Giving special service to the colored churches.

14. Making presentations at conventions and conferences of a religious and social order.

15. Preparing publications relating to phases of united work.

16. Compiling year books of general information for the churches.

17. Furthering publicity of religious views.

18. Developing ways and means for conservation of human life.

19. Organizing systematic work through the following organizations:

- Commission on Federated Movements.
- The Church and Social Service.
- Peace and Arbitration (now changed to Commission on International Justice and Good Will).
- Evangelism.
- Christian Education.
- The Church and Country Life.
- Temperance.
- State and Local Federations.
- Foreign Missions.
- Family Life.
- Home Missions.
- Sunday Observance.
- Relations with Japan (now changed to Commission on Relations with the Orient).

THE TOBACCO HABIT—ITS FILTHINESS AND SLAVERY.

By Rev. Edward J. Young.

Another objection to the use of tobacco is the disgusting character of the plant and the filthiness it causes in the user. Dr. Coles says: "There are but three kinds of animals which generally use tobacco: the rock goat of Africa, whose stench is so insufferable that no other animal can approach it; the tobacco worm, whose intolerable visage gives to every beholder an involuntary shudder; and one other nondescript animal, whose tobacco frothings and spittings defile his own visage, bespatter and bedaub everything within his reach, who pollutes the atmosphere with his nauseous fumigations, and whose stygian breath seems to denote approximation to some bottomless pit."

Hear the plaint of Margaret Platt in *The Union Signal*: "There are those who are crying out against the fact that women are largely obtaining public employment and ceasing to marry. If such be the fact, can we wonder at it when nearly every man you meet makes a smokestack of his head, a chimney of his nostrils, and a cesspool of his mouth, until his very presence is an insult to the atmosphere and an offense to a clean woman."

"Behold the picture of the man that chews!

A walking squirt-gun on the world let loose!"

A proper description of the habit of chewing tobacco," says one, "would exhaust the filthy adjectives of the language and spoil the adjectives themselves for further use." I recall one of these operators, who abound on every side. Calling upon a doctor of divinity, then pastor of a large and fashionable church, as I

was ushered into his study he rose from his desk, but before he could greet me he was obliged to rush to an open window and disgorge a filthy cud with a mouthful of amber-colored saliva. I don't know what his servant girl thought of her employer, if she had to clean up the nasty mess from the walk, but I do know what a young man thought of such a performance. In conversation with him the minister's name was mentioned, without any reference to his habits, when the young man exclaimed in a tone of disgust: "You just ought to see him squirt tobacco juice over the pavement." Isn't that a nice reputation for a minister of the gospel to have, especially with young men whom he desires to influence? Evidently that ruminating D. D. had forgotten the classification of the animals by Jehovah Himself: "All that chew the cud, but are not cloven-footed, are unclean beasts."

A more serious objection to the use of tobacco is the despotism and bitter slavery which it inflicts upon its victims. The tobacco slave will stoop to the most degrading means to gratify this imperious master. There is, indeed, no bondage more relentless, and no chain harder to break. Even the appetite of the drunkard is often more easily overcome. An eminent minister exclaimed: "I would gladly lay down a hundred pounds if I could give up smoking." Another minister, being asked to give up tobacco, replied: "Not I. I will use it if it shortens my life seven years." A Christian professor called for her snuff in her dying agonies, and the last words her weeping friends heard from her lips were: "Nuff, 'nuff; give me 'nuff."

Rev. George Trask writes: "I saw a man who told me that tobacco was the dearest thing he had on earth—dearer than wife, child, Church or State." As Rev. Mr. Sims says: "There is many a man who would see widows and orphans, and even his own wife and children, suffer long for want of bread to eat, rather than leave off tobacco, if he had no other means, and devote the money for its purchase to their supply of bread." Mrs. Lawrence tells of a man who, finding his family at one time out of meat and flour and himself out of tobacco, and who had only \$1.75, went to the store. He returned with 50 cents' worth of meat and \$1.25 worth of tobacco, telling his wife that they must "trust the Lord for flour." What a comment on Paul's injunction to keep the body under!

Another minister of my acquaintance, now deceased, a venerable doctor of divinity, and an inveterate chewer, had a neighbor, a highly educated physician, who was unfortunately addicted to alcohol and opium. The minister would occasionally remonstrate with the physician, but the latter resented it, and exclaimed angrily: "Dr. A. needn't talk to me about being a slave to morphine and whiskey when he is a slave to coffee and tobacco." Thus the influence of that minister with his neighbor was practically nil, as it is of every other minister who is so obviously inconsistent in his own life. How can an ambassador of Christ consistently preach on temperance and self-restraint when he himself is a slave to such a disgusting and injurious habit?

Billy Sunday says: "A man can use tobacco and be a Christian, but he will be a mighty dirty one. You have more respect for me because I don't use tobacco than if I would walk in here and throw out a cud of fin-cut, rinse my mouth with water, and then start to preach. * * * Booze fighting and cigarette smoking are the principal things that keep men